

## MISCELLANEOUS.

### DHARMAPALA'S MISSION.

The Anagarika Dharmapala, a native of Ceylon and the officially appointed delegate of Buddhism to the Parliament of Religions, is visiting again this country, and this time he concentrates his efforts on a peculiar mission, which if he succeeds may lead to important results. He endeavors to rouse the sympathies of of Americans for India; he describes the misery of Hindu life, the poverty of the people, their ignorance, and the superstitions which prevent them from accepting the benefits of civilisation; and how easy it would be to help them if they were but educated. Dharmapala therefore proposes to found at Benares, the sacred city of both the Buddhists and Hindus, a simple manual training school for twenty of the Sudra children (the lowest caste) which, if successful, might lead to the future establishment of a college which might become a model institution for teaching agriculture and other practical trades. His aim is set forth by the Secretary of the American Maha-Bodhi Society, Mr. J. H. Grairo, as follows:

"The Indo-American Educational Propaganda aims to transplant American industrial ideas and methods by introducing American agricultural implements and also by starting industrial *non-sectarian* schools like the School of Education in the University of Chicago, the Lewis Institute, the Armour Institute, the Tuskegee Industrial School of Booker T. Washington, in important towns in India, to teach both boys and girls various branches in arts and domestic science, viz.: farming, dairying, gardening, weaving, carving on wood and metal, embroidering, modeling, book-binding, carpentry, smithing, hygienic and sanitary house-building, drawing, cooking, pottery, painting, floriculture, canning, mat, broom and brush making, music, ethics and physical culture, that will make life useful and active."

Mr. Dharmapala visited Booker Washington's institution in order to study the methods by which a lower race is being lifted up and is taught to better its conditions; and he trusts that the Hindu people, being of Aryan blood and the descendants of an ancient civilisation will do as well if not better than the negro, and that beneficent results will be reaped from a systematic schooling. India is as rich as the country of the United States; India's fields are even more fertile; if India could only be taught American methods, she could overcome her present state of degradation and be prosperous.

This is all very true, but it is not so easy to transfer a civilisation from one country to another, especially if in their historical development and social conditions they differ so radically as do the United States and India. Mr. Dharmapala's intentions are good and the purity of his motive cannot be doubted, but there are additional qualities needed in order to render such a movement successful.

The Maharajah of Calcutta gives his opinion on the subject in a letter to the Anagarika Dharmapala as follows :

"There are two sides to every question, and seeing that your letter has been so straightforward and to the point, I may with confidence write mine in the same strain. You will allow that to start a technical college in India on American lines as you propose, would require a vast scheme, necessitating the unselfish and perfect co-operation of many minds and brains, with liberal pecuniary support to ensure the successful issue of the proposition. There can be no doubt that an institution such as you describe could not fail to be of the very greatest benefit to a country like India which is still in a very backward state of development, especially in the line of technical education ; but it must be remembered that India is comparatively a very poor country, and we can hardly point to our Carnegies and Rockefellers here. It is therefore, I think, absolutely impossible to expect to establish successfully an institution of the kind you mention with the aid of the contribution of any single individual. If I could know that the scheme has enlisted the active support and co-operation of at least a goodly number of enthusiastic patriots like your good self, I should be more than pleased to give it every consideration and lend it a helping hand, but at present I am of the opinion that more assistance is wanted from a large number of men who have a practical and working experience of this kind of thing, and who would be willing to accord their hearty, substantial co-operation thereto."

Mr. Dharmapala claims that the British government of India spends too much for war and too little for educational purposes. He regrets that the Christian missionaries do not do more for education and do not make their scholars independent and self-reliant. He thinks they should rather educate than convert them, and in spite of all their efforts the poorer classes are being more and more converted to Mohammedanism. Mohammedanism, however, will alienate them more from civilisation. He believes that Buddhism would be better suited for the needs of the people, because Buddhism is not opposed to progress, to schooling, to education, and education is their first and most urgent need.

Mr. Dharmapala's agitation possesses a practical side to which Mr. Edward Atkinson of Boston calls attention, and it is the advantage which would accrue to the American manufacturers if the Hindu would only know the importance of agricultural and other machinery. India is a country teeming with millions and in dire need of all sorts of implements, but in order to feel their need they ought to be taught the use of machinery, and here the Anagarika Dharmapala ought to have a chance to enlist the help of the American manufacturers for whom India is a field of vast opportunities.

The Buddhist circles of India have the best intentions to accept instruction and are willing to be taught. There is, for instance, a Buddhist society in Madras who are anxious to have advice and if possible, guidance and support for the sake of working their way up in life and improving the conditions of the people. But they have not means enough to help themselves, and they encounter at the same time the hostility of other natives, of the more conservative orthodox Hindus.

It seems that on the question of education, of progress, of lifting up the general standard of life, all religions should join hands and work in brotherly concord. The Christian Churches and Christian missions are of course the strongest, and it is quite an innovation in the history of religion that Buddhism too and even Islam begin to missionarise, but non-Christian missions in Christian countries are still so insignificant, that they do not as yet cut any figure ; nevertheless they exist and

ought to be encouraged not only by those who sympathise with their doctrines, but also by Christians.

Christians should not feel jealous of other religions if they do begin to missionarise. Not only have other religions the same right as the Christian religion, but it will be a help to the general cause of religion if they do appear in the field as competitors, and far from repudiating Buddhist missions, Christians ought to welcome them and offer them the hand of brotherhood on account of the zeal to spread the faith that is in them. In this sense we propose to Christians as well as to Buddhists and in the same way to the devotees of any other religion to join hands in the cause of morality and education which is, or ought to be, common to all of them. The eagerness of the Buddhists in Madras, Siam, Ceylon, Burma, Japan, etc., can only be stimulating and helpful. It will increase the discussion of religious topics; it will invite comparison and criticism, and the result will be a promotion of that which is good, and true, and wholesome.

There can be no doubt that Christian missions have improved and are still improving; they are broadening and become more practical, and as they keep the immediate needs in view, they will be more serviceable and helpful.

Whether the Anagarika Dharmapala will be successful in founding an agricultural college in Benares remains to be seen, but it seems to us that he could do nothing without the assistance of practical men who have experience in the work and would look upon it, not from the religious but the business standpoint, and venture into it as a good investment for which they could solicit and gain the co-operation of industry and trade.

In the meantime Mr. Dharmapala's work has prospered beyond expectation. We learn that the aristocratic *Englishman*, an English (that is to say a non-Native) paper of Calcutta publishes sympathetic comments on Dharmapala's work and Mr. William Jones, M. P. whom Mr. Dharmapala met at Mr. Atkinson's house will welcome him in London and will introduce him to the right persons who may aid him in the most practical way.

Unquestionably the work can prosper only if it is not anti-English and its success will be assured if the English government will appreciate its importance and lend a helping hand.

#### PROF. BUDGE'S NEW WORK DELAYED BY FIRE.

The Open Court Publishing Co. hoped to bring out before Christmas the American edition of E. A. Wallis Budge's book, *The Gods of the Egyptians*,<sup>1</sup> manufactured in England under the author's personal supervision, but the delivery of the great work has been delayed by a fire in the bindery which destroyed not only the copies destined for the American market but also the stones from which the color-plates had been made.

The English publishers, Methuen and Co., have at once made arrangements to replace the loss by a reduction of their own stock destined for the European market, and we expect soon to be in a position to fill orders of our American patrons.

The book itself, of which we have as yet only one advance copy in hand, is a most elegant work, bound in two volumes of 988 pages, richly illustrated with 98 colored plates averaging eight impressions each, and containing 131 illustrations in the text.

<sup>1</sup>Price of the two volumes, royal octavo, library binding, will be \$20.00 net.